

No. 21.—TWO FURTHER INSCRIPTIONS OF TAMMUSIDDHI.

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A.—TIRUVORRIYUR INSCRIPTION OF SAKA-SAMVAT 1129.

The subjoined inscription is engraved on the east wall of the second *prākāra* of the *Ādhipuriśvara* temple at Tiruvorriyūr in the Saidāpēt tāluka of the Chingleput district.¹ The excellent inked estampages from which it is edited here were supplied to me by Dr. Hultzsch.

The inscription consists of 26 lines in Grantha characters which vary in size from $\frac{3}{8}$ " to $1\frac{1}{2}$ ". The language is Sanskrit, and the whole text is in verse. With regard to orthography it may be noted that the engraver has followed the common practice of the time in this part of the country, in writing a surd consonant instead of a sonant before a sonant, in *patma* (ll. 1, 2, 3), *drīkbbhyām* (l. 3), *utbhavati* (l. 8), *ushatbudha* (l. 13), and *bhavatbhīr* (l. 25). Instead of *ushadbudha* lexicographers teach *usharbudha*, and this form is actually found in the *Uttararāmacharita* (6, 4*). Nevertheless I do not venture to alter *ushatbudha* into *usharbudha*, as the word occurs again in exactly the same shape in line 15 of the Aruḷāla-Perumāḷ inscription of Tammusiddhi (B. below), and under these circumstances a mere clerical error seems to be out of the question.²

The inscription is one of king Tammusiddhi or Tammusiddha, and in every respect closely resembles the two inscriptions of that chief which I have edited above, p. 119 ff. I have pointed out already on that occasion that the present inscription is of some importance as settling the question of the relationship of Dāyabhīma and Nallasiddhi, which was left undetermined by the other two records.³ Besides, the genealogical portion of the inscription contains seven new verses, three of which, however, are of no interest for the historian as they are merely in praise of some well-known heroes of the solar line from which Tammusiddhi claimed descent, *vis.* Raghu (v. 8), Daśaratha (v. 9), and Rāma (v. 10). Verse 12 also, which alludes to the feats of the ancient Chōḷa king Kalikāla, adds nothing to our knowledge as it is an almost literal equivalent of the corresponding verse in the other two inscriptions. The verses 26 and 27 are eulogies of Tammusiddhi after the usual fashion.

The only new verse of historical value is verse 15, which introduces a king Betta as a descendant of Madhurāntaka Pottappi-Chōḷa and an ancestor of Tiluṅgavidya or, as he is called here (v. 16), Tiluṅgabijja. Literally translated, the verse runs thus: "In this family was born (a king) called Betta, who was the crusher of the thunderbolt whose flight was impelled by Śakra; if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place." Betta is here compared to Agni, the fire-god, who has the reputation of being able to split diamonds and thunderbolts.⁴ As Betta,

¹ No. 104 of the Government Epigraphist's collection for the year 1892.

² The writing *ushadbudha* is perhaps due to the influence of Tamil phonology. As in Tamil a Sanskrit dental generally assumes the sound of *r* before a labial (compare e.g. Tamil *urpatti* = Sanskrit *utpatti* and Tamil *arpudam* = Sanskrit *adbhutam*), I think it not unlikely that the *r* of *usharbudha* also was looked at as a secondary sound and therefore erroneously converted into *d* or *t*.

³ It will be noticed that the term *tad-vaśātajah* in verse 11 of the Tiruppāśār inscription is replaced here (v. 20) by the words *asy-dāvjah*.

⁴ See especially a passage in the *Uttararāmacharita* (6, 4*), pointed out to me by Prof. Kielhorn: *uchchanda-vojra-khand-āvashphōta-paṭuḥ . . . usharbudhah*, 'the fire . . . which is able to split into pieces the exceedingly hard vajras.' In this case, it is true, *vajra* would naturally suggest the meaning of diamond; but as *vajra* has also the meaning of thunderbolt, and as the thunderbolt is thought to be of the same substance with the diamond, it is easy to understand how later writers came to credit the fire also with the faculty of destroying thunderbolts.

however, is not a legendary person to whom purely fictitious exploits such as a fight with Indra might be ascribed, it is evident that the words *Śakra-chôdita-gatêr aśanêh praharîta* must be understood in a double sense and as referring to some historical event. We are thus led to take Aśani as a proper name and to translate 'who defeated Aśani whose march had been ordered by Śakra.' In this case Aśani would seem to have been the general of a king called Śakra or Indra; but it is perhaps even more probable, as suggested to me by Prof. Kielhorn, that *Śakra-chôdita-gati* is the Sanskrit rendering of some Tamil or Telugu *virûda* of Aśani, just as Aśani itself may be the Sanskrit equivalent of some Dravidian name. Who this Aśani was, I am unable to tell; but it can be shown, at any rate, that proper names or *virûdas* with the meaning of 'thunderbolt' are by no means uncommon in Southern India. Pagâpîḍugu, 'the thunderbolt which cannot be split,' was the surname of the Pallava Mahêndravarma I.¹ Among the ancestors of the Chôḷa chief Śrîkaṅṅa appears an Agraṇipîḍugu, 'the thunderbolt to the foremost (of his enemies),'² and in the inscriptions of the Perumâl temple at Poygai we find four times a certain Śambuvârâyaṇ who bore the *virûda* Virâśani, 'the thunderbolt to heroes.'³ To these may be added Piḍuvârâḍitya, the *virûda* of Malla II., one of the chiefs of Velanâṇḍu, as the first member of the compound seems to be connected with *piḍugu*.⁴

The object of the grant is to record that in the Śaka year denoted by the chronogram *Dhirayâyin*, i.e. 1129 (=A.D. 1207-8), Tammusiddhi allotted to the god, the lord of Âḍhipuri, all the revenue due to the king in the villages belonging to the temple. Âḍhipuri is an attempt of Sanskritizing Tiruvoyṅṅûr, the name of the village where the temple is situated.⁵

TEXT.⁶

- 1 Svasti śrî-Tammusiddhâya tasmai yat-sâinya-rêpavaḥ [*] Brahma-patma(dma)-
sprîśâś=śamkê bhâvi-bhû-srîṣṭî-hêtavaḥ || [1*] Jayati vijayi-châpâḥ kshâḷit-
âśêṣa-pâpas=satata-madhura-lâpâḥ prâ-
- 2 pta-vidyâ-kalâpâḥ [*] vitata-vitarâṇ-âpas=śatru-mâyâ-durâpâḥ praśamita-kali-tâpas=
Tammusiddhi-kshamâpâḥ || [2*] Udadhi-śayana-bhâjâḥ Patma(dma)ṇâbhasya
nâbhêḥ kim=api nikhila-hêtur=jâ-
- 3 tam=âścharyya-patma(dma)ṇ [*] yad=abbajad=api srîṣṭêḥ pûrvvam=êtasya
dṛṅkibhyâ(gbhyâ)m=mrîḍu-kaṭhina-mahôbhyaṃ=mlan-ônmlanâni || [3*] Tasmâd=
Virîñchir-udabhût=suchiran=tad-antar-vvâśâd=iva prakâṣayan=rajasaḥ
- 4 pravrittîm [*] ya[ḥ*] Śrîśa-talpa-phapi-mauli-maṇi-pravîṣhta-bimbâs=srîjanne=iva
babhau sadrîśâś=sahâyan || [4*] Marîchir-udagât=tasmâd=uday-âdrêr=iv=âmśumân [*]
tataḥ Kaśyapa êtasmât
- 5 prakâśa iva nirgataḥ || [5*] Tasmâj=jaga[t*]-tritaya-maṅgala-ratnadîpâś=chhandas-
tanus=timira-kânana-dâva-vahnîḥ [*] dik-kâlayôḥ kim=aparâṇ vyavahâra-hêtuh
kô-py=âvirâśa vasudhâdhipa-vamśa-kandaḥ || [6*] Asmâ-
- 6 d=idadam prathama-sambhṛita-râja-śabdaḥ pûrvvô guṇair=nikhila-nîti-patha-prayôktâ
[*] âdvô Manus=sapadi gôptum=iv=âvatîrṇpas=tan-maṇḍal-ântara-gataḥ purushâḥ
purâṇaḥ || [7*] Tasy=ânvayô Raghur=abhû-

¹ *South-Ind. Inscr.* Vol. II. p. 341. This and the following two references were kindly communicated to me by Prof. Kielhorn from his forthcoming *List of Inscriptions of Southern India*.

² Above, Vol. V. p. 123, note. I assume that Agraṇipîḍugu stands for Agraṇipîḍugu.

³ *South-Ind. Inscr.* Vol. I. p. 87 ff.

⁴ See verse 14 of the Piḍâpuram pillar inscription of Prîthvîśvara and Dr. Hultzsch's note on that passage, above, Vol. IV. p. 49. In this verse Mallis II. Piḍuvârâḍitya is described as *nîja-khadga-khandita-mahôchanda-âtanîh*, 'he who broke by his own sword very fierce thunderbolts,' which almost looks like an imitation of the passage from the *Uttorârâmacharita* cited above.—[Compare also Viḍelviḍugu, 'the crashing thunderbolt,' in *South-Ind. Inscr.* Vol. III. p. 98.—E. H.]

⁵ [See above, Vol. V. p. 106 and note 5.—E. H.]

⁶ From inked estampages supplied by Dr. Hultzsch.

- 7 t Surabhēḥ payōbhīr-yaḥ pōshitāḥ prakṛiti-kāraṇatām upētaiḥ [1*] āhartur=
addhvaram=amushya¹ kim=atra chitraṁ sarvvasva-dānam=api viśva-diśān
vijētūḥ || [8*] Ath=ābhavat Paṅktirathas=tad-anvayē bhuj-āpadā-
- 8 nēna chirāya rakṣh[i]tā [2*] adānavā yōna kṛit=Āmarāvati sa-dāna-vā[h*]² svairam=
iyañ=cha mēdini || [9*] Tasmād=utbha(dbha)vati sma vikrama-dhanō Rām-
ābhidhānō Harir-yyas=samkh[y*]³ē vinihatya rākshasa-patim svsar-gga-
- 9 rva=sarvvaṅkasham [1*] dēvīm svām śasinaḥ kṛisām=iva kalām=arkkam
praviśy=ānalam śuddhim prāpya vinirgatām punar=api svikṛitya yātaḥ
purim || [10*] Babbūvur=ullāsita-kṛitti-nirjharā Raghōḥ kulē=smin bahavaḥ
- 10 kshamābhṛitāḥ [1*] divas-prithivīvōr=api yair=nniyantṛibhīr=nniraṅkuśō nīti-pathaḥ
pravartitāḥ || [11*] Tasmīn kulē samabhatvat Kalikāla-Chōḷō vīraḥ Kavēra-
tanayān=taṭinīm vidhātā [1*] yat=kēli-yasṭi-
- 11 pariḥaṭṭita-mātra ēva Mēruś=chalan=vyatikaram haritān=chakāra || [12*] Jātō=sya
vāmśē Madhurām vijitya paśchād=udañchan=Madhurāntak-ākhyāḥ [1*] nitānta-
mukt-ābharapāḥ prachandāḥ Pāṇḍy-āṅganāḥ prāg=iva ya-
- 12 ś=chakāra || [13*] Jishnur=Andhrēshu yaḥ kṛitvā purim Pottappi-sanjñitām [1*]
tatas=tat-pūrva-Chōḷ-ākhyāḥ prakhyāta-bhujā-vikramāḥ || [14*] Tasmīn kulē
samudapadyata Betta-nāmā yaś=Śakra-³chōḍita-gatēr=a[śa]-
- 13 nēḥ prahartā [1*] prāg=ēva yady=aradagamishyad=⁴ushatbu(dbu)dh-ārochbhī
paksha-kshayaḥ kshitiḥkṛitām=api n=ābhavishyat || [15*] Tad=varṇśē sa
Tilungabijja-nripatir=vyēn=Ojjapuryyām=asau chañchat-
- 14 kṛitti-patākayā tilakita-stambhaḥ pratisṭhāpitaḥ [1*] yasy=agrē Garuḍan=nirikshya
sahaja=snēhēna sūtē sthitē maddhyē=vyōma vīlambatē dinapatīḥ prāyas=tad-ādi
kshaṇam || [16*] Tat=ku-
- 15 lē⁵ Siddhi-bhūpālāḥ pālayām=āsa mēdiniṁ [1*] yadiya-dōḥ-pad-āyattam=arthi-
pratyarthi-jīvitam || [17*] Anujanm=ābhavat=tasya Betta-bhūpāḥ pratāpavān [1*]
tasy=āpi jajñirē putrās=trātāras=śaraṇ-ārthi-
- 16 nām || [18*] Dāyabhimō nripas=tēshān=jyēshṭhāḥ kshōḇim=apālayat [1*] yat-
pāpīs=sātrava-śrīṇām kēś-ākṛishṭi-kashāyitāḥ || [19*] Asy=ānujas=sahaja-jitvara-
satva(ttva)-rāsīs=śatru-kshitiśvara-yaśāś-sīśirāmśu-rāhuḥ [1*]
- 17 śrī-Nallasiddhi-nripatir=yyam=upētya kāntan-dīg=dakṣhiṇā gaḷita-kāñchi-guṇā
bahūva || [20*] Tasy=Āṛasiddhi-nripatis=sahajaḥ kanyān=dūran=nirasya kāmim-
asya punaḥ=pravēśam [1*] rōddhum pravṛitta iva yaḥ prachuram ya-
- 18 śa[h*]⁶ svan=dik-sfmasu sphaṭika-sāla-nibham babandha⁶ || [21*] Asy=ābhavann-
avani-maṇḍala-rakshitāraḥ putrās=traya[h*]⁷ sphurita-paurusha-bhūshapās=tē [1*]
yair=anvitaḥ prasavitā suchiram vyarājat=tējōmayair=iva nijai-
- 19 r=nnayanais=Tripētraḥ || [22*] Jyāyān=ēshām=Manmasiddh-iśvaraḥ kshamām
kshār-āmbhōdhi-śyāma-simām śāsāsa [1*] nity-ōdañchad-yad=yaśāḥ=pañjar-āntar-
vvyōma ddhyamān kōkilotvam bibharti || [23*] Tan=maddhyamas=tad=anu
Betta-nrip-ābhidhāna-
- 20 ś=sāntas=tapōbhīr=avadhīrita-bhōga-vāñchhāḥ [1*] jyēshṭhē gatē divam=anākulam=ēva
rājyan=nikshiptavān=api kanyasi Tammusiddhau || [24*] Jayati vipula-
bhūbhṛid=varṇśa-janmā suvṛittāḥ parichita-guṇa-gumpha-

¹ The *m* of *mu* has a peculiar form ; it looks as if it had not been finished by the engraver.

² The length of the *d* of *sadd*² is expressed by two signs.

³ The *akshara kra* looks like *ta*, but apparently only owing to a fissure in the stone.

⁴ Read =*udagamishyad*.

⁵ The sign for *ś* stands at the end of the preceding line.

⁶ Read *babandha*.

- 21 s=sambhavan-nāyaka-śrīh̄ [1*] suchiram=avani-bhūśhā Tammusiddh-ābhidhānas-
sarasa-madhura-mūrttis-chētanaḥ kō=pi hāraḥ || [25*] Yaśas=śubhraṁ yaśya
śravaṇa-subhagaṁ saṁsadi muḥus-Sahasrākśas=śrīṇvan-madhura-vāchasaḥ kinna-
22 ra-mukhāt [1*] sva-chakshus-saṁkhyāka-śruti-vibhava-kautūhala-vaśāt kaḷatrāya
prāya[h*] sprihayati pūnar-Ggautama-munēḥ || [26*] Daḷita-ripu-karindra-śrēpi-
vistirṇpa-kumbha-sthala-vigaḷita-śumbhan-mauktikā-vyāpta-
23 mūrttiḥ [1*] jayati ghaḷita-lakṣmīḥ kshira-vās-chīrṇpa-kirṇaḥ puruṣa iva
purāṇa[h*] śyāmaḷo yat-kripāṇaḥ || [27*] Sa Śrīdēvyām=Ērasiddhi-kshitisāj-
jāta[h*] śrīmān=Manmasiddh-ānujanmā [1*] dhātrīn=ētān-trāyamāṇas=sa-
24 mastām=ast-ārātis=Tammusiddhi-kshamāḥ || [28*] Dēvāy=Ādhipurīsāya Śak-
ābdē dhirayāyini [1*] grāmēshv=asya nripa-grāhyam prādād-āyam=asēshataḥ
|| [29*] Yatnēna dharmma-sarāṇiḥ parirakṣaṇiyā s=ēya-
25 m bhavatbhi(dbhi)r=akhlair=iti Tammusiddhāḥ [1*] āgamināḥ prapayātē
nripaṭin=ajasran-dīran=natēna śirasā na śarāsānēna || [30*] ७. || Ētat
kshōṇibhritām=arśu-jatālair=mmakūṭair=ddhritam [1*] jaga[t*]-
26 traya-prasiddhasya Tammusiddhasya śāsanam || [31*]

TRANSLATION.¹

(Verse 8.) In his (i.e. Manu's) family was Raghu who was fed by the milk of Surabhi which had become the cause of procreation. Is it surprising, under these circumstances, that he should have performed a sacrifice at which (his) whole property was given away, (and) that he should have conquered also all the quarters?²

(V. 9.) Then there was in his family Paṅktiratha,³ who, by the exploits of (his) arm protecting for a long time (both) Amarāvati and this earth, kept, of his own accord, (the one) free from demons (and the other sprinkled) with the water of donations.

(V. 10.) From him was born, under the name of Rāma, Hari full of valour,⁴ who, having killed in battle the lord of the Rākshasas who was injuring all (beings) through (his) arrogance (awakened by the conquest) of (Indra's) heaven,⁵ took back his queen, after she had emerged in purity from the fire which she had entered, as the narrow digit of the moon (emerges again in old splendour) from the sun after it has entered it,⁶ and went to (his) capital.

(V. 12.) In this family was born Kalikāla-Chōja, the hero who supplied with banks the daughter of Kavēra,⁷ When (Mount) Mēru had been merely touched by his play-staff, it began to shake and (thereby) caused a confusion among the quarters.

(V. 15.) In this family was born (a king) called Betta, who was the crusher of the thunder-bolt whose flight was impelled by Śakra;⁸ if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place.

¹ Only the verses which are not found in the Tiruvālaṅgāḍu and Tiruppiṣāru inscriptions have been translated here. Verse 29 also has been omitted, because, apart from the name of the god, it is identical with verse 21 of the Tiruvālaṅgāḍu inscription.

² According to the *Raghuvamśa* (II. 69 ff.) Raghu was conceived by Sudakshiyā, after her husband Dilipa had drunk from the milk of the cow Nandini, the daughter of Surabhi, and not of Surabhi herself as implied by the verse of the inscription. Raghu's *digvijaya* and his performance of the *Viśvajit* sacrifice are narrated in the fourth *sarga* of the *Raghuvamśa*; compare with our verse especially IV. 86:—*sa Viśvajitam djaḥrē yajñān sarvasra-dakṣiṇam.*

³ *I.e.* Daśaratha.

⁴ The term *vikrama* is used with reference also to the three strides of Viṣṇu.

⁵ Rāvāṇa's conquest of Indra's heaven is told in the *Rāmāyana*, VII. 27 ff.

⁶ According to the *Purāṇas*, the moon, when reduced by the draughts of the gods, enters the orbit of the sun and is replenished by it; see e.g. *Viṣṇu-purāṇa* II. 12, 4 ff.

⁷ *I.e.* the Kavēri; see above, Vol. VI. p. 132, note 5.

⁸ Or 'of Aśani Śakra-dhōditam.' Regarding this verse see my remarks above, p. 148 f.

(V. 26.) When the thousand-eyed (Indra) in (*his*) court constantly hears of his (*i.e.* Tammusiddhi's) brilliant fame, pleasant to the ear, from the sweet-voiced mouth of the Kinnaras, I am sure, he will covet again the wife of the sage Gautama¹ out of desire for the development of ears equal in number to his eyes.²

(V. 27.) Victorious is his sword, which is decked with shining pearls that have dropped from the cleft large frontal globes of the numerous princely elephants of (*his*) enemies, (*and*) which resembles the primeval spirit (Vishnu), because it is dark-blue (*and*) covered with dust as (*Vishnu is sprinkled*) with the water of the milk-ocean, (*and*) because it has established (*his*) royal power (*as Vishnu is united with Lakshmi*).

B.—ARULALA-PERUMAL INSCRIPTION OF SAKA-SAMVAT 1127.

This inscription, which I edit from inked estampages supplied to me by Dr. Hultsch, is engraved at the base of the north wall of the stone platform called 'the mountain' (*malai*) in the Aruñāla-Perumāl temple at Conjeeveram.³

It is written in Grantha characters which vary in height from $\frac{1}{2}$ " to $1\frac{3}{4}$ ". Up to line 15, medial *ai* is expressed in the usual manner by putting the two spirals side by side; see *tasmai* (l. 1), *sainya* (l. 1), *gunair* (l. 7), *sambhavair* (l. 8), *kirttyai* (l. 9), *svairam* (l. 10), *yair* (l. 12). But in the second half of the inscription the two signs are put one above the other; see *asy=Airasidhdhi* (l. 16), *yair* (l. 17), *tējōmayair* (l. 17), *nijair=nnayanais* (l. 17), *-āsmāi Hastisailēvarāya* (l. 20), *akhlair* (l. 20), *jaḍalair=mmakutair* (l. 21). The language is Sanskrit, and, with the exception of a short passage in ll. 19 and 20, the whole text is in verse. The spelling of the words *patma* (ll. 1, 3, 4), *Vālmīkivat bhānu-* (l. 9), *abhūt bhuj-āpadānēna* (l. 9), *utbhavati* (l. 10), *ushatbudha*⁴ (l. 15), *sphāyat-bhūmnś* (l. 20), *prādāt grāmam* (l. 20), *bhavatbhīr* (l. 20) is in agreement with the practice followed in similar Grantha inscriptions. The group *ddh* is written *dhdh* in *Airasidhdhi* and *rōddhūm* in line 16.

This is another record of king Tammusiddhi. It enriches our knowledge by incidentally mentioning the surname of Tammusiddhi's father, Eṅasiddhi, and the time and place of Tammusiddhi's inauguration. This information is found in l. 19 f. where it is recorded that in the Saka year 1127 (=A.D. 1205-6) king Tammusiddhi, the son of Gaṅḍagōpāla and Śrīdēvi, the younger brother of the great king Manmasiddhi, having performed his anointment in the town of Nellūr, presented the village of Muṭṭiyampākka, the head-quarters of Paṅṭarāshṭra, to the god, the lord of Hastisaila. Nellūr is the modern Nellore, the chief town of the district of that name. Muṭṭiyampākka and the district of Paṅṭarāshṭra I am unable to identify. The temple of the lord of Hastisaila, *i.e.* 'the elephant mountain,' is the Aruñāla-Perumāl temple⁵ where the inscription is engraved.

Except these data, the inscription contains nothing of historical value which is not known to us from the previously published records of Tammusiddhi, the four verses (4, 8, 9, 12) which here appear for the first time being merely eulogies of the king's mythical ancestors: Brahman, Sagara, Bhāgīratha and Kuśa. Perhaps it is worth mentioning that Tiluṅgavidya and Nallasiddhi are omitted in the genealogy, and that the name Beta is here constantly spelt Vetta (vv. 17, 19, 24).

¹ *I.e.* Ahalyā, whom Indra tried to seduce. When Gautama became aware of his intention, he cursed the god, in consequence of which Indra's body was covered with a thousand eyes.

² The idea which forms the theme of this verse is rather far-fetched. Indra, being eager to listen to Tammusiddhi's praise, wants to have a thousand ears. He therefore looks again for Gautama's wife, hoping that by a new curse of the sage he will get as many ears as he has got eyes.

³ No. 35 of the Government Epigraphist's collection for the year 1893.

⁴ With respect to this word I refer to my remarks above, p. 148.

⁵ [Compare above, Vol. III. p. 71, and Vol. IV. p. 145.—E. H.]

TEXT.¹

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rāpavaḥ [1*] Brahma-patma(dma)-
sprīśāś-śaṅkē bhāvi-bhū-srīṣṭī-hētaṇaḥ [|| 1*] Jayati vijayi-chāpaḥ kṣhālit-
śśēśha-
- 2 pāpas-satata-madhura-lāpaḥ prāpta-vidyā-kalāpaḥ [1*] vitata-vitarap-āpas-śātru-māyā-
durāpaḥ praśamita-kali-tāpas-Tammusiddhi-kṣhamāpaḥ [|| 2*] Udadhi-śāya[na]-
bhājaḥ
- 3 [Pa]tma(dma)nābhāsyā nābhēḥ kim-āpi nikhila-hētur-jjātam-āścharyya-patma(dma)m
[1*] yad-abbhjad-āpi sṛiṣṭēḥ pūrvvam-ētasya dṛigbhyām-mṛidu-kaṭhina-
mahōbhyaṁ-mīlan-ōnmīlanāni [||] [3*] Tasmād-ā-
- 4 virabhūc-charāchara-ja[ga]n-nirmāṇā-nirvāhaka-sasy-āntaś-chira-vāsa-sambhṛita-rajō
vṛittis-sa Patmā(dmā)śanaḥ [1*] yēna Śrīpati-talpa-pannaga-phaṇā-ratnēṣṭha-
bimba-sprīśāś sraśṭā-
- 5 rō bahavas-sahāya-vidhā[y]ē sampādyamānā iva [|| 4*] Marīchir-udagāt-tasmād-
uday-ādrēr-iv-ānśumāu [1*] tataḥ Kaśyapa ētasmāt prakāśa iva nirgataḥ
[|| 5*] Tasmāj-jagat-tritaya-maṅga-
- 6 la-ratna-dīpas-chhandas-tanus-timira-kānana-dāva-vahnīḥ [1*] dik-kālayōḥ kim-āparān
vyavahāra-hētuh. kō-py-āvirāsa vasudhādhipa-vaṁśa-kandaḥ [|| 6*] Tasmād-idam
prathama-sambhṛita-rāja-
- 7 śabdaḥ pūrṇō guṇair-akhīla-nti-patha-prayōktā [1*] dēvō Manus-sapadi gōptum-
iv-āvatīrṇpas-tan-maṇḍal-āntara-gataḥ puruṣaḥ purāḥ [|| 7*] Ath-ānvayē
tasya
- 8 bahūva rakṣitā kṣhitēr-udāras-Sagarō narōśvaraḥ [1*] chakāra yas-sāgaram-
ātma-sambhāvair-yya[śas]-sama[śṭ]ēr-nnirāpāyam-āśrayam [|| 8*] Bhagīrathas-tatra
bahūva divyān Sarasvatīm yaḥ kṣhi-
- 9 tim-ānināya [1*] Vālmīkivat(yad) bhānu-kulasya kīrttyai sampādayitṛim² kavi-
kantukāni [||] [9*] Tad-anvayē Pañktirathaḥ kramād-abhāt(bhūd) bhuj-āpadānēna
chirāya rakṣa[i]tā [1*] adānavā yēna kṛit-Āmarāvā-
- 10 tī sa-dāna-vā[h*] svairam-iyāñ-cha mēdini [||] [10*] Tasmād-utbha(dbha)vati sma
vikrama-dhanō Rām-ābhīdhānō Harir-yyas-saṁkh[y*]ē vinihatya rākṣasa-patitū
svar-ggarva-sarvvaṁkasham [1*] dēvīn sv-
- 11 ān śāsinaḥ kṛīśām-iva kalām-arkkam pravīśy-ānalaṁ śuddhim prāpya
vinirgatām punar-āpi svīkrītya yātaḥ purim [||11*] Abhūt sutas-tasya Kuś-
ābhīdh[ā*]nō rājāḥ kara-sparśam-avāpya ya-
- 12 sya [1*] Kumudva[ti] sā sarasaḥ prarūḍhā vikasvar-āṅgi suchira[n-na]nanda [||
[12*] Bahūvur-ullāṣitī(ta)-kīrtti-nirjharā Raghōḥ kulē-smin bahavaḥ
kṣhamābhṛitaḥ [1*] divas-prithivyōr-āpi yair-nniyantṛi-
- 13 bhi[r-nni]raṁkūśō nti-pathaḥ pravartitāḥ [||] [13*] Tat-kulō Kalikālō-bhūt
Kāvērī-tira-krin-ṛipaḥ [1*] yat-kēji-yasṭi-tulitē Mērau vyatikṛitā diśaḥ [|| 14*]
Jātō-sya va[m]śē Madhura[m] vijitya pōśchād-udañchan-Ma-
- 14 dhurāntak-ākhyāḥ [1*] [ni]tānta-mukt-ābharaṇāḥ prachāṇḍaḥ Pāṇḍy-āṅganāḥ
prāg-iva yāś-chakāra [|| 15*] Jishṇur-Andhrēshu yaḥ kṛtvā purim Pottappi-
samjñitām [1*] tatas-tat-pūrvva-Chōḷ-ākhyāḥ prakhyāta-bhūja-vikramaḥ [|| 16*]
- 15 Tasmīn kulō samudapadyata Vetta-nāmā yāś-Śakra-chōḍita-gatēr-aśanōḥ prahartīā
[1*] prāg-ēva yady-udagam[i]shyad-ushatbu(dbu)dh-ārchchi[h] pakṣha-kṣhayaḥ
kṣhitibhṛitām-āpi n-ābhavishyat [||] [17*] Tad-va[m]śē Siddhi-bhūpālāḥ pālayām-ā-

¹ From inked estampages supplied by Dr. Hultzsch.² The syllable *mpd* has been added below the line.

- 16 sa médinim [*] yadīya-dōḥ-pad-āyattam=arthi-pratyarthi-jīvitam || 18*] Anujanm-ābhavat=tasya Vetta-bhūpaḥ pratāpavān [*] tasy=āpi jājūirē putrās=trātāś=śaraṇ-ārthīnām || 19*] Dēyābhīmō nripas=tēśā[m] jyēśṭhāḥ kśbhōṇim=apālayat [*] yat-pāp[i]ś=sātrava-śr[i]nām kēs-ākriṣṭi-kāśhāyitaḥ || 20*] Asy=Aīrasiddhī(ddhi)-nripat[i]s=sahajāḥ kanyān=dūran=nirasya kal[i]m=asya punaḥ-pravēśam [*] rōdhdu(ddhu)m pravṛtīta iva yaḥ prachuram yaśa[h*] svan=d[i]k-sīmasu sphatika-sāla-nibham babandha || [21*]
- 17 Asy-ābhavann=avani-maṇḍala-ra[kṣi]tāra[h pu]trā[s=traya][h*] sphuri[ta]-pauruśa-bhū[śha]nās=tē [*] yair=anvitaḥ prasavitā suchiram vyarājat=tējōmayair=iva nijair=nnayanais=Tripētraḥ || [22*] Jyāyān=ēśhām=Manmasiddh-iśvaraḥ kśmān kśhārābhōdhi-śyāma-sīmān śāsāsa [*] nity-ōdañchad-yad-yaśaḥ-pājar-āntar-vyōma ddyāmañ kōkilaṭvam bibharti || [23*] Tan-madhyamas=tad=anu Vetta-nrip-ābhidhānas=sāntas=tapōbhīr=avadhīta-bhōga-vāñchhāḥ [*]
- 18 jyēśṭhē gatē divam=anākulam=ēva rājan=nikshiptavān=api kanyasi Tammusiddhau || [24*] Jayati 'vipula-bhūbhīd-va[m]śa-jannā suvṛtītaḥ parichita-guṇa-gumpha=sambhava[n*]-nāyaka-śrīḥ [*] suchiram=avani-bhūśā Tammusiddh-ābhidhānas=sarasa-madhura-mūrtiś=chētana[h]² kō=pi h[āraḥ]|| [25*] [Ya]śās=śubhram yasya śravaṇa-subhagañ sāmsadi muḥus=Sahasrākśhaś=śripvan=madhura-vachasaḥ kinnara-mukhāt [*] sva-chakśhus=samkhyāka-
- 19 śruti-vibhava-kautūhala-vaśāt kaṭatrāya prāya[h*] sprīhayati punar=Ggautama-munēḥ || [26*] Daṭita-ripu-karindra-śrēpi-vistūp[n]a-kumbha-sthala-vigaḷita-śumbhan-mauktika-vyāpta-mūrtiḥ [*] jayati ghaṭīta-lakśmīḥ kśhīra-vāś-chūrpā-kīrpṇaḥ puru[śha iva pu]rāṇa[h*] śyāmaḷō yat-kṛipāpāḥ || [27*] Sa khalu samasta-sāmrajyāya Nellūr=nnagarē kṛit-ābhishēka[h*] śrī-Gaṇḍagōpāla-Śrī-
- 20 dēvi-vīra-sūtīr=Mmanmasiddhī-mahārāj-ānujanmā Tammusiddhī-mahīpālāḥ pālaya[nn=a]kḥilām=arṇav-āmarām || [*] Dēvāy=āsmāi Hast[i]śailēśvarāya sphāyat(yad)-bhūmnē śarāvō[gyē]śa[k-ā[bd]ē] [*] . . . ddhim³ Paṇṭa-rāshṭra-pradhānam prādāt(dād) grāmam=Muṭṭiyampākka-saṇjñam || [28*] Yatnēna dharmma-saraṇiḥ parirakṣaḥ[i]yā s=ēyam bhavat(vad)bhīr=akḥilair=iti Tammusiddhāḥ [*] 29*] āgāmināḥ prapayātē nripatīm=ajasran=dūran=natēna śīra-
- 21 sā na śārāsānēna || 29*] Ēta[t] kśhōṇibhritām=sānu-jatāḷair=mmakūṭair=ddhitam [*] jaga[t*]-traya-prasiddhasya Tammusiddhasya śāsānam || [30*]

TRANSLATION.⁴

(Verse 4.) From this (*lotus*) arose that Padmāsana,⁵ who, having accumulated the power of *rajas*, because he had dwelt long in its interior,⁶ accomplished the creation of the animate and inanimate world, (*and*) who, in order to create companions, seemed to produce many creators, when he touched the images reflected in the jewels of the hoods of the snake (*which formed*) the couch of the husband of Śrī.⁷

(V. 8.) Then there was in his (*i.e.* Manu's) family an illustrious ruler of the earth, king Sagara, who by his own sons made the ocean an everlasting receptacle of the aggregate of (*his*) fame.

(V. 9.) In this (*family*) was Bhagīratha, who led to the earth the heavenly Sarasvatī⁸ that produced wonders of poets like Vālmīki for the glorification of the solar race.

¹ The *la* has been added below the line.

² The *visarga* has been added below the line.

³ Three *aksharas* before *ddhim* are illegible.

⁴ The translation comprises only those verses which are not found in the inscriptions of Tammusiddhi published until now.

⁵ *I.e.* Brahman.

⁶ See above, p. 124, note 5.

⁷ *I.e.* Vishnu.

⁸ *I.e.* the Gaṅgā, and, at the same time, the goddess of eloquence.

(V. 12.) His (*i.e.* Rāma's) son was he who bore the name of Kuśa. Having obtained the touch of the hand of this king, that Kumudvatī, who had emerged from the tank, expanding her body, enjoyed pleasures for a very long time.¹

(Line 19.) Now, this king Tammusiddhi, the heroic offspring of the glorious Gaṇḍa-gōpāla and Śrīdēvī, the younger brother of the great king Manmasiddhi, having performed his anointment to universal sovereignty in the town of Nellūr, while protecting the whole (*earth*) girt with the oceans,—

(V. 23.) Presented, in the Śaka year (*denoted by the chronogram*) Śārayōgya (*i.e.* 1127), the village called Muṭṭiyampākka, . . . the head-quarters of Paṇṭarāshṭra, to this god, the lord of Hastīśaila, whose wealth is increasing.

¹ The words used of Kumudvatī are selected with reference to the original meaning of that name. Kumudvatī is likened to a group of lotuses (*kumudvatī*) growing in a pond (*sarasāḥ paridīdā*), which open their blossoms (*vikasvar-āngā*) when touched by the beams (*kara-sparśam avāpya*) of the moon. The marriage of Kuśa and Kumudvatī, the sister of the serpent Kumuda, is told in the sixteenth *sarga* of the *Raghuvamśa*.